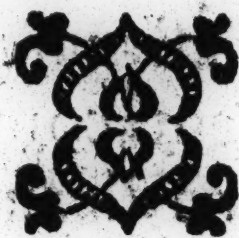


SOMMONS TO
Doomes daie

SENT VNTO
HIS BELOVED
ENGLAND, AS A ME-
moriall of his deepe
printed Loue and
Loyaltie.

By HENOCK CLAPHAM.



EDINBURGH
PRINTED BY RO-
bert Walde-grane, Printer
to the Kings Majestie.
An. 1596.

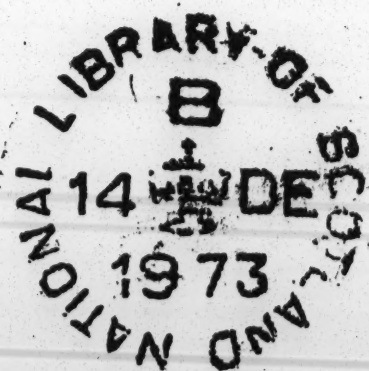
Cum Privilegio Regio.



SCHOLASTICIS.

L Argè Ipatiari, Rhetoris est; stricte autem Dialectici. Hoc proprium Academicorum Scholis: illud, Rostris. Medium inter vtrunque, hoc potius (vt *εὐαγγελίας* Prophetæ accommodatius) hic studui. Lineę si quę occurrunt otiosæ (error verò huius sæculi loquacis, maxime fluitans) illas ego repudio nec probo. Facilius autem est destruere, quam austruere: nec difficilius labeculæ non serpente connivere, quàm labiorum labem (vt nè dicam luem) in aliorum lucubrationes, evomere. Quid tum peto? vt æquo (si non placido) legatis animo; vel saltem pacato, hæc mea qualiacunq; depōnatis: hoc summissè petitur ac flagito, Valet,

H. C.





THE EPISTLE.



W E E T E N G L A N D,
wishing all true happines
to thee and my soueraigne
Queene ELIZABETH,
(whose bloodie aduersa-
ries intestine and forane,

God in due time convert or confounde) Be-
ing urged to voyage from thee for a season,
I haue heere commended vnto thy reading,
this mite of a mountaine of Good will. Fore-
warning, is a fore-arming, neither will my
sommoning thy soule (howsoeuer barsh at
first) proue otherwise than healthfull at last.
Some in whome is small good Zeal but more
malice, will (considering my person) wring
what sences they list from my sentences, that
so they may snarle behinde my back: But let
such learne, that Loue will judge the best,
but Malice never spake well. Some in
whome Zeale overmatcheth knowledge, will
e contra affirme, that I haue not plainlye
2 ynough

THE EPISTLE.

ynough rebuked sinne, &c. Let such learne,
that I haue learned, that there is one man-
ner of Rebuke in the Church of the olde Te-
stament, another Rule in the Church of the
newe Testament: one maner of dealing with
persons within the visible Church, another
wisedome towards them that are without.
He that followes one rule for forme of rebuke
may aswell confound the first and latter mi-
nistrie. This not obserued causeth much tea-
ching, but no good done. Wordes vttered
according to knowledge discretiue,* are
like apples of golde & pictures of silver.
Accept it with no worse meaning than I
offer it, then neither shalt thou disdain to
receiue it, nor I repent the giift: and so be-
seeching the Lordes blessing to accompanie
my labour, I end. Edinburgh, 1595.

Fulgura sic flammæ qui terris seruat iniquis
Anglorum Sæter semper, vbique fiet.

Thy humble petitioner vnto God for thy
good. HENOCK CLAPHAM.

SOMMONS TO DOOMES-DAIE.

2. PET. 3. vers. 10, 11.

10 But the day of the Lord wil come as a Theefe in the night, in the which the Heavens shall passe away with a noise, and the Elements shall melt with heat, and the Earth with the vorkes that are therein, shall bee burnt up.

11 Seeing therefore, that all these things must be dissolved, what maner persons ought ye to be, in holy conversation and godlines.



THE holy Apostle PETER, writing vnto all wheresoever, that had obtained thelike precious faith, even the precious faith of Christianitie, doth vnto all (and so consequentially vnto vs, if wee be Christians) deliuer

many saving doctrines and wholesome exhortations grounded vpon their doctrines, for the further confirmation of faith and increasment of sanctification. Amongst which, this one (namly a Caueat and warning peale of the destruction of the whole worlde by fire, and the great day of Doome) is not least vrged, but of all the rest most forcible in this Chapter propounded and pressed, and especially in these two verses now read. Before the handling of which two verses, it shall be vnto me neither grievous, nor to you vnprofitable, that I summe vp the precedents of the chapter. In the two first verses, the blessed Apostle, stirreth vp the Readers of his Epistle, to receiue the ensuing doctrine into the puritie of their mindes, (for indeede a corrupt minde will but mock there at) and the rather they are mooved therevnto, because the doctrine should be no newe or strange doctrine, but even such a doctrine as before had bin delivered: First by the holy Prophets, secondly by the Apo-

DOOMES-DAYE.

Apostles of our Lord & Saviour: which doctrine he calleth a Commandement, because it was not a lesson left, to learne or beleue at a christians leasure or pleasure, but enjoined vpon every Christians neck, by the holy Prophets before Christ came, by the blessed Apostles after Christ come: a commaundement to the Church of the old Testament, and a commaundement to the Church of the newe Testament: and therefore not such a lesson as may be beleued and vnbeleued, received and refused at mens pleasures: but a commaundement sent vnto all that study puritie of minde, and do awaite the comming of our Saviour.

In the thirde and fourth verses, hee foretels the pure minded of certaine adversaries to the saide doctrine: and this he doth, first by setting down their time of arising: namely, *In the latter daies*: secondly, by giuing vnto them an Epithet drawn from the qualitie of their speach, vz. *Mockers*: thirdly, setting downe a *Synopsis* or *compendium* of their speache, which

which is this: *Where is the promise of his comming?* for since the Fathers died, all things continue alike from the beginning of the Creation: as though they should say, *You write and you talke of Christs comming unto Iudgement, saying, that there shall bee an end of all these worldly thinges: I cannot tell, the old ancient Fathers they died, and so do we die, others came in their roomes, and so doth there in ours and not onely that, but such creatures as were then, such are nowe, daies, moneths and years turne about, departing and comming againe: in a worde, I see nothing changed, but all things alike now as of old, and therefore I cannot beleue that the saying (The World shall bee consumed, and the Christ shall come unto Iudgment) that it is any thing else, but a tale of Robin-hood, and therefore I will walke on in the waies of mine owne heart, and in the delight of mine owne eies, making my heauen heere whilest I live heere: for after death, I cannot beleue there is any account, nor life, no more then of a dead Dog, and pitted caryon. All these and such like blasphemies, the holy A*

postle

postle accompts no better than a *Mock*, and the persons themselves *Mockers*, namely, of God and his word. In the 5. and 6. verses, the Apostle rendreth a reason of their *Atheisme & Infidelitie*: namely, that they are *willingly ignorant*, of what? *That they are willingly ignorant how the heavens had their being by the word of the Lord*, (for they think the Heavens to come of themselves) *as also ignorant how the earth by the same word of ELOHIM was separate from the waters and had his foundation* (as the Psalmist saith) *laid upon the waters: and therefore by the same worde of God brought about the Earth, what time the old world was destroyed by water.* This I take to bee the true sence of them two verses. In the seventh verse, he teacheth the pure minded, that the same worde that brought forth the former effects, the same worde is the preserver of the Heavens and Earth, during the time of their conservation: but that the same word hath determined an end vnto the Heavens and the Earth, which shall as
verely

verely take place by fire (as erst by water) The day of which destruction shall be, what time the Lord shall vtterlie destroye the vngodly: closely intimating thus much: *As the waters overflowed the Earth*, in that day wherein God had appointed to preferue *Noah* and to destroy the vnbeleevers: so verely shall the fire ceaze vppon the Heavens and Earth in that day, wherein our God hath secretly concluded the destruction of all such mockers and vngodlie persons.

In the eight and ninth verses, hee stirreth vp the beloued of the Lord to be grounded in a perswasion quite contrary vnto the former mockers: First, in not being ignorant, as the former were willingly ignorant: Secondly, to testifie their not being ignorant by beleeuing, first, that before the Lord, *one day and a thousand yeares are alike*; (this is secretlie opposed to the ignorant judgement of the mockers, who thought God would neuer come, because hee had driven so many yeares) Secondly, by beleeuing that

that the Lord will not be slack in keeping his promise of comming, howsoever some in their foolishnes accounted him slack: for the effecting of which beliefe in them, hee giueth in the next words a reason (not of the Lords slacknes, but) of his not destroying the world and comming vnto judgement, *as yet*: namely, because he hath decreed a time, wherein (with all long suffering) he will awaite the repentance of people, that so they might be saued: This secretly insinuateth thus much: Euen as the Lord, (before he would destroy the old world by water) did with loue and much patience even an * hundred & twenty years, awaite the repentance of the people: euen so with patience and as much (ey more) lenitie, he now awaiteth the conuersion of people from *Sinne* to *Sanctification*, that so in that great and fearfull day, they might bee saved, and not with the vngodly be destroyed.

Genes 6.3.
1. Pet. 3.20.

Now come we to the text read: wherein is considered two things; First, the propound

pound of the doctrine generall in the first verse read, by a simple affirmatiue Secondly, by way of concession in the first clause of the next verse: then an exhortation, vrged by an interrogation in the next and last clause. In the proposition generall, wee haue to obserue the comming of the Lord in these wordes, *But the day of the Lord will come*: Secondly, the manner of his comming, *like a Theef in the night*: Thirdly, what shall be effected by his comming, v^z. *the passing away of the Heuens with the Elements melting*: Secondly, of the Earth, by the *burning of fire*: Thirdly, the concession of the whole in these wordes: *Seeing all these things must be dissolued*. The exhortation included in the interrogation, lieth in these wordes, *What maner of persons ought ye to be in holy conversation and godlinesse*. The comming of the Lord, expresse in these wordes, *But the day of the Lord will come*, is an opposition to the mockers negative axiome which was this: *The day of the Lord will not come*. And to make the

the affirmation more forcible, the holy Apostle preponeth the particle, *But*: as though he shuld say, *You mockers affirme that the Lord vwill not come, But I affirme he vwill come.* Thus the Apostles of Satan and the Apostles of Christ, will be ever in contradictions, like to I E H O V A H and Satan in Paradise, The Lord he said, *In eating of the tree of knowledge of good & evil, thou shalt dy the death* Satan soone after saide, * *Ye shall not die at all.* The impes of Satan can say, *Loe all things in the world are as they were woont to be, therefore God will not come to iudgment.* The Apostle of I E S V S he saith, *But the day of the Lord will come.* Whether nowe shall we belecue? the abhominable Atheist, or the blessed Apostle P E T E R? To the wicked their *fore-but*, the Apostle opposeth his *But*: which *But*, will prooue so mighty a wal in the end, as neither mockers nor mockers disciple, shall be able to leape over without breaking the neck of their soule. The Apostle P A V L, hee plainly saith to the Thessalonians, * *Ye*

Genes. 2. 17.

Chap. 3. 4.

1. Thes. 5. 4.

know

Iude. 14. 15.

Matth. 24.

*knowe perfectly that the day of the Lord shall come: but our Mockers say, vve knowe perfectly that the day of the Lord shall not come. Holy I V D E bringeth in the prophecie of * Henoch, saying, that the Lord commeth vvith thousandes of Saintes to giue iudgment: And our Saviour himselfe affirmeth * that Hee will come with the sounde of a Trumpet: : but our Hel- hounds affirme, that all these things are but tales and devises of men: whom shall we belecue now? The blessed Apostles, and our Saviour himselfe: or these birds of the bottomles pit, that breath blasphemie against God and his worde? A wonder of the worlde, that man should be so infatuate and sensles. But the Apostle a little before giues the reason here of: namely, that they willingly are ignorant, howe the Lord by his word hath made and conserued the Heauens and Earth, as also howe heretofore by the same potent word, hee brought the waters vpon the Earth to the destruction of all Creatures breathing, excepting in them*

them in the Arke. These Atheists, blind Moles, are ignorant of the Worde and works of God, ey willingly ignorant, else they could not but knowe that the Lord will come vnto judgment. Let the rankest mocking Atheist answere to this question: *Is there not sometimes a qualme comming over thine heart, when thou murderest, when thou steales, when thou commits adulterie, &c. Feelest thou not sometimes a griping of thy Conscience*, Speake plaine, ly not? Oh yes thou Atheist! thou art not ever exempted from such nips, girds and cold qualmes. What meanes thine hart to admit of such molestures? Oh thou Atheist, thy soule is affraid and trembles to come before one, that will take an accompt of thy wicked life: that will judge that sinne, and plague it with Hell fire. Thy Conscience therefore accuseth thee: thy soule trembles with thy Predecessor *Diagoras*, neither shalt thou escape the Iudge before whom thy soul so citeth and sommoneth thee. * Euen Pro. 14. 13 in laughing thine heart is sometimes sorrowfull

2. King. 21. 20

rowfull, and the end of thy mirth attained with heaviness. Put the evill day farre from thee for a while, yet the remembrance thereof, wil sometimes crosse thy banquet: when thou art so overthwarted, imagine thy selfe to bee * *Ahab*, and that overthwarter to be *Elijah*. Say vnto the twitching light of thy Conscience, *Hast thou found me, oh mine Enemye?* and it shall answer, *I haue found thee, for thou hast sold thy selfe to worke wickednes in the sight of the Lord:* when the Apostle saith, *But the day of the Lord wil come,* he wold oppose that *Day*, vnto the daye of the wicked. The wicked now haue *their* day; the Lord then wil haue *his* day: and therefore, that great day is called the Lords day. Christi his resurrection day, is called the * *Lords day*, because hee then triumphed over the Deuill, death and sinne. So this day of Doome, is called the Lords day, because hee then will for ever commit the Deuill, and those that haue delighted in the waies of death and sinne to everlasting torture. As *ABRAHAM* fo

Revel. 1. 10.

could

could equally conclude against *DIVE S*,
Thou hadst then thy pleasure, and Lazarus
his torment; therefore now it is just, that
thou bee tormented and *Lazarus* haue
pleasure: so against all wicked *onest*
conclude; *As you haue your day nowe, so*
Christ shall haue his day then: walke on in
the waies of your own flesh, but be sure,
the day wil come that shal pay for al. In
this day the wicked shall cry, Hilles and
mountaines fall vpon vs, and cover vs
from him that sitteth vpon the throane:
but as for the godly, let them hold vppe
their heades, for then is come the fulnes
of their redemption. Woe be vnto these
that nowe laugh (because of sin) for then
they shall mourne, but blessed be these
that now mourne (because of sinne) for
they then shall laugh and be comforted.
This day of the Lord (saith *PETER*) shall
come, as though hee should say, tremble
oh wicked man, for thy day of judgment
shall come: be patient and reioice, thou
that art persecuted for righteousness sake
for the daye of judging thy cause shall
B come.

Ioel. 3. 12
14.

Pfal. 50. 21

1 King. 22.
27.

come. This daye is figured out by the Prophet * IOEL, vnder I EHOVAH, his pleading in the Valley of *Iehoshaphat*, in the daye of his threshing the Heathen. Howsoever the Lord seeme now to be sleepe (the wicked thinking God like to themselves) yet then the Lord shall awake as a Gyant refreshed with wine, & bring them vnder the crushing blowe of his flayle, a flayle of judgment that shall beat them like chaffe: In the meane time let all knowe, that whatsoever *Mockers* say, *The day of the Lord shall come*. Iudge righteously (oh yee rulers of the Earth) preferre not the cause of the Potent to the cause of Widowes and Orphanes: slaughter not Christ in *Habell*, commit not * *Michajah* (with *Ahab*) vnto prison nor dare to feed the Lords Prophet with the bread and water of affliction, for after yee haue had your daies of judging and pleading, the Lords day shall come wherein hee will examine the causes of the poore and oppressed. If yee haue not judged and done according to Gods

book

book, but according to the inequall bal-
 lance of your owne making, then hear-
 ken to * *ISAIAH, Woe vnto them that de-* *Isai. 10. 1.*
creed wicked decrees, and doe vwrite grievous
things, for keeping back the poor from iudg-
ment, and for taking away the iudgment of
the poore of my people, that Widowes may be
their pray, and that they may spoile the Fa-
therlesse. What will yee do now in the day of
visitation & of destruction, which shal come
from farre? to vvhome will ye flie for helpe?
and where will ye leaue your glory? Oh yee
Rulers of the Earth, The day of the Lord
shal come as verely as the Assirians, Medes-
Persians, Gracians, Syri-Egyptians, vpon
Judah: your judgments snall bee weigh-
ed in the ballances of the Sanctuarie: if
they be found faithfull and full weight,
then enter into the possession of glorie:
but if they be found partial and too light
with Belshazzars kingdome, then thou
shalt be cast out for counterfeit coyne.
If oh yee widowes, fatherles and wrong-
full distressed ones, ye here in the day of
man cannot be equally dealt withall, do

not curse, murmure, but rest patient for
 Revel 6.9. a while, (as vnder the bloody Alter *Iesuu*,
 more injured than thou) and after man
 hath had his day of playing *Rex-jex*, *The*
day of the Lord shall come, what time the
 Lord will examine their Law-books by
 his sacred Testament, and call back the
 examination of thy cause in the hearing
 of men, angels and devils. Loosers must
 haue their sayings, and the wicked their
 wordes for a season: but *The day of the*
Lord shall come, wherein they shall bee
 forced to stand by, and to hearken what
 the Lord shall say. Iesus himselte was
 here, of the Rulers & Priests of the peo-
 ple, scarce lie vsed as a *Lord*, nay, vsed like
 a traytor to *Cesar*, like a sower of scditi-
 ous doctrine, like a superstitious conju-
 rer; in a worde, like an ofskouring of the
 world, even as are his members: but in
 this day hee will come as a *L O R D*, to
 whome al power in Heauen and Earth
 is given, and they shall looke vpon him
 and his members mystical, whome they
 haue pearced. In the day of this life they
 would

would dominere, and Lord it over him and his: but now shall he and his Lord it over them. In this day of the Lord, *Habel* shall Lord it over *Cain*: the * slaughtered infants, over the Fox *Herod*, *Lazarus* over *Dives*: In this day, the *Lord Iesus* shall awake the mocking Atheist, and let him knowe, that there is a God that judgeth the earth. The workers of iniquitie, (notwithstanding their preaching and casting out of Devils) shall this day bee driven from the societie of the faithfull and the face of Iesus. Now, the Lord wil examine, how they haue * fed and clothed the poore: visited the prisoner, and been mercifull vnto the distressed. They shall in this day (even every lippe-gospeller) know what difference there is betwixt a dead faith, or idle beleefe not working: and a liuely Faith that bringeth forth fruites of righteousness and holinesse. If they will not here in this life * *shewe their faith* (which is invisible) *by holy vvorkes*, (which are visible) then fear in that gret daye of our Lord to heare the sentence,

Match. 2.

Mat. 25. 24.

Iam. 2. 18.

Mat. 25.
41.

Depart from mee yee cursed into everlasting fire.

Oh, this shall bee a day of feare, and horroure: Our Lord shall bee vnto the wicked and vngodly, the roaring Lyon of the tribe of *Iudah*; but vnto the faithful members of *I E S V S*, it shall be a day of solace and glorie: for vnto them, shall Christ be the meeke Lamb slaine from the beginning of the Worlde, wiping away all teares from their eies: setting them on his throane, even as himselfe nowe sitteth on his Fathers throane, & so æternize their felicitie vnto them for that shall be the *Lords day*.

Oh, who will not beg with *Lazarus* now, that he may glorie with *Lazarus* then? who wil not now lay down the life of his bodie for an houre, that so he may receiue of the Lord then, life for yeares millions of yeares, even for æternitie of time beyond al time? On the other side who will bee so madde, to murder with *Cain* heere, for satisfying a sodaine momentaine lust, and then bee damned to

th

the pit of torment for ever? who will be so mad, as for sparing a little meate and drinke, with the proud glutton from the needie, to sell his body and soule to the Devill, and the damnable pit for ever? Oh foolish and vntoward fleshe of ours, that remembers not this day, this fearefull day, to the workers of vnrighteousnes. It is written of a certaine Ancient, that he so lived, as ever opening his eare, and listening vnto the voice of the Angels trumpet that shuld cry, *Come, come away vnto iudgment*. If we would so liue, as ever listening after the appearance of the Lord in this his day, then assuredlie, wee would not dare to rush into adulterie; stealth, and other prophaneesses as we doe. When thou art tempted to defile thy Neighbours bed, to filch away thy Neighbours goods, to imprison or kill the innocent, &c. Then say thus within thy selfe: Oh miserable man, now the spirite of Hell with the bellowes of his malice, is blowing and puffing vppe thy lustes to sette them on fire, that so thy

members may commit iniquitie : the
Sathan doeth, to haue me damned with
him: If I followe the motion of this wicked
spirit, what gaine shal I therby win
I shall satisfie my lust of vncleannes,
filching, of wrath, of pride: Oh, but God
hath damned that lust, and set his curse
vpon that work: what if the terrible day
of the Lord come, as I am committing
that sinne? or if not, howe shall I expect
Gods mercie vnto repentance after the
doing of the sinne, that knowes before
hand, that it is displeasing vnto my God
what is an howres plesure to fierie tor-
ments induring for ever? why should
griue God, and cause the Devill to be
merrie? though the great day of the Lord
come not vpon me at this instant, yet
this day may be the day of my death, &
then cometh my soules Iudgement
shall I then hazard my soule, nay, shall
wittinglie commit it to the Devils ser-
uice, who is desirous to drawe me with
himself vnto the black burning pit? Thou
debate with thy selfe, then tell mee what
plea

pleasure thou canst take in sinning? Oh Lord, sweet Lord Iesus! though this shall be a terrible day to the Atheist, mocker, and counterfeit Christian, whose pleasure then endeth, and whose endles pain and torture then beginneth: yet vnto thy poore afflicted sonnes and daughters, it shall be a day of glee and gladnes, for then shall their dolour end, and their never fading glorie beginne: then shall the wicked be tormented in hell-fire: but thy people shall raigne in the beauteous heavens, then shall the wicked be coupled and chained with the Devill and his Angels, in the Iron bandes of thy wrath: but thy sanctified members shall be * *like thee*, see thee as thou art, & wait Iohn. 3. 2. vpon thee (the Lambe) whither soever thou goest. Sweete Iesus, sanctifie the consideration heereof vnto thy people, that by the torture of the wicked, & the glorie of the godlie, they may be drawn from sinne to serue thee in righteousness and holines all the daies of their life.

But how shall this day come? The Apostle

Mar. 24.

postle hauing learned that, of our Saviour
 our Iesus, what time hee preached vnto
 them the destruction * of *Ierusalem* doe
 answer: *it shal come as a theefe in the night*
 that is, even as the theefe stealeth vpon
 a man in the night season, vnawares to
 the householder, even in the time of his
 sleepe; so shall this day of the Lord vn-
 awares and suddenly, come vpon the inha-
 bitants of the earth: ey, our Saviour ac-
 cording to *Lukes* rehearfall faith, that
 this day, shall as a * *snare* come on
 them that dwell vppon the face of the
 whole earth, that is, even as the beast or
 bird not thinking of any danger neer,
 then vnawares caught in a snare: so shall
 the dwellers on the earth, sodainly with-
 out foreknowledge, be arrested by the
 day of the Lord. Me thinks to him that
 is content but to vnderstand according
 to sobrietie: another question (and that
 a curious one) is heerein answered. Ma-
 ny demaund in what daye or in what
 yeare, *This great day of the Lord shall fall*
 Of the houre and daye, no professor of
 Christi

Luk. 21.35

Rom. 12.3

Christ dare define, because our Saviour
 hath said plainlie, * *Of that day and houre*
knoweth no man, no not the Angels of Hea- Matth. 24.
uen, but my Father only: but concerning 36.
 the yeare some dare determine: for say
 they, though the houre and day be not
 reveiled in the word, yet the year is clear
 lie vnderstood from *Daniel 12. &c.* nei-
 ther (say they) let it be marveled, that the
 yeare should be pointed at, considering
 the Devils had some foreknowledge of
 that time when they cried, * *Art thou*
come hither to torment vs before our time? Mat. 8. 29.
 As also *Elias* plainlie fore-prophefied:
The World shall stand six thousand yeares,
and then it shal be consumed with fire. And
 having determined the vttermost day to
 fall out *Anno 1700.* they then qualifie
 their judgment by saying, that something 1700.
 of these times must be cut off, from *Mat.*
24. 22. &c. To answer to all these things
 at large, would require a peculiar trea-
 tise: and it is bruted (but I knowe it not
 of certaintie) that * one of *Immanuel* in
Cambridge, hath publikelie there confu-
 ted L. Chad-
 derton,
 M. of that
 Colledge.

ted the opinion, I therefore as I speak of
 it but by the way, will therefore but by
 the way shape forth this litle answer to
 The sportning of the daies, *Matth. 24*
22. is properlie spoken of the cutting offe
 them troublous daies of miserie, which
 came vpon *Ierusalem*, what time the Ro-
 manes besieged it. This may bee gather-
 ed from our Saviours words in the
16. 17. 18. 19. 20. 21. verses aforego-
 ing. The people there are willed for
 voiding them troubles, to flee out of *Iu-
 dea*. If then daies were ment of the daies
 immediatelie before the ending of the
 world, to what end should hee speake
 flying out of *Iudea*? to what end should
 he will the people to make such haste in
 flying from house and substance? and
 howe should it then bee better for such
 women as were not with child, then for
 these that were, except he ment, that the
 first might with lesse paine and trouble
 flie away from the sworde of Titus and
 his souldiers, as also from the sworde
 the * *Divided* in the Citie? why should

Read Iose-
 phus de bel
 lo, Iud.

he with them to pray that these troubles might befall *Iudea* in the sommer, rather than in the winter, but that hee knewe that snowe and foule weather wold hinder the speedines of their flight. Secondly, to cause our Saviour in *DANIEL*, to giue foorth a limited yeare, and then in the time of his fleshe, to cut somewhat from that time, even 12. yeares, as some haue; is to make Christ yea and nay, which the Apostle *PAUL* denieth, 2. *Corinth*. 1. 19. 20. as also a breaker of the Prophets, which himselfe denieth. *Mat*. 5. 17. Them troublous daies there spoken of (and it is affirmed, verse 22. of them that they should be shortened) can not bee spoken of the last troublesome times, that shall come vppon the whole world.

To *Elias* prophecie, (which may bee numbred amongst the Papistes vnwritten verities) I say no more but this: *I acknowledge him not for Elijah the Tishbite: for his Canonically speeches are registered by the holy Ghost in the book of Kings,*
neither

neither haue wee any such speach there
or else where, in the Canonickall Scrip-
tures as is this.

As for the Devils, they might well
say, that the *latter* day was not yet come
wherein they should begin to bee more
notable tormented, and yet notwithstanding
be far ynough from foreknow-
ing the *Latter day*. The Devill had learned
by the prophecies of the old Testa-
ment, that there should bee a long in-
tervalle betwixt the incarnation of Christ
and the end of all things. He knewe that
Christ must haue his spirituall possession
on to stretch over * the Heathen, vnto
the corners of the Earth. As yet the parti-
tion wall was not broken downe: and
after the lawe should go out from Zion
to the Gentiles, there would bee some
yeares spent for gathering the Heathen
vnto the faith of Christ. Besides, *Isaiah*
* had prophesied an vniversall calling
of the Iewes (which time as yet is vn-
pired) and from many other circumstan-
ces every where in the Prophets,

Psal. 2. 8.

Ma. 59. 20.

dev

devils might easilie know, that the time of Christ his incarnation could at noe hand be the time of the Lords last coming, namely, to judgment. That speach therefore of the Devils, is nothing to this purpose.

As for the numbers, *Dan.* 12. 11. 12. which some would have (as to be so many yeares, so) to be accompted from *Julian* the Apostates time *An* 365. what time it is said, * that he in spite of Christ commanded the *Jewes* to build the temple, which afterwardes was by thunder and earthquake overturned to the ceasing of *Sacrifice*, and so accounting from that time, would have the world to cease at fardest in the latter number, *Dan.* 12. 12. Thereto I answer: If it were the Angels meaning there, to speake of the end of this world, I could not but reverence that conjecturall beginning of the accompt: but as the spirite of God in the greatest visions, as of that of the 4. metels, and the other of the * 4. beastes, as also in the *Revele* of the *Syrian* and *Egypt-*

Carion,
Chron.
lib. 3.

Dan. 2.
Cap. 7.
Cap. 12.

tian

tian actes (their Kings tearmed, King the *North*, King of the *South*) as in these, the Lord leadeth *Daniel*, not to consideration of the state of the new Testaments Church, (except vnder type or figure) but for the comforting of him and the Iewes, doeth foretell vnto the state of the Church of the Iewes, vnder the kingdomes of *Chaldea*, *Mede*, *Perse*, *Grecia*, *Syri-Egypt*, and that vnto the comming of Christ in the flesh, and the * sealing vp of (*the old Testaments*) vision and prophecie: so I cannot easily consent vnto the former conjecture, but rest in this judgment; namely, that the daies, *Dan. 12. 11. 12.* were properlie giuen forth for the Iews to accompt, when time their * notable Antichrist of *Germany* (the figure of our Sonne of perdition) should tread them and their temple vnder-foote.

Dan. 7. 8.
&c. and 11
36. compared with
2. Thes. 2.
3. 4.

And whereas they think, that the state of these last times, (by reason God is come and the same) should no more bee hid from the faithfull now, then was the date

the first world vnto *Noah*, I answered: God is one and the same, though hee reveale not the thinges whereof wee haue no promise, as also not like need, as had *Noah*, who was during that 120. yeares, to prepare an Arke for preservation to the second world. Secondly, if the knowledge shuld be proportionable, then all the faithfull must know *This*, for so no doubt the faithfull then with *Noah* vnderstoode *that*. Againe, the very yeare, ey the day should bee knowne of *This*: for so was * *That*. But the day, our Saviour plainly denieth, (doth he therefore *Repent his goodnesse towards the faithfull?*) and themselves giue it 12. years compasse to fal within, (vz. betweene 1588. and 1700.) themselves therfore conclude against themselves.

Lastly, I see not why from this speach of *Peter*, *The day of the Lord shal come as a Theefe*, as also that our Saviour saith it shall come *as a snare*, that is, *unawares*, and that not onely vpon
C some,

Gen. 6.3
& 7.4

some, but *upon all that dwell upon the Earth*. I see not (I say) why I may not from this forme of speach conclude that noe probable conjecture of the year may be giuen. And whereas they affirme, that though the Day bee not knowne, yet the yeare may be knowne. I answer, first, I see no such thing from the Scriptures alleadged: Secondly, where our Saviour denieth the foreknowledge of the *Day*, I see not why by *Day* may not (ey, must not) be vnderstood *Time*, indefinitely, as though he should say: *That time is vnknowen to the sonne of man*: even as when he said *The householder would watch, if hee knew the Time*. The faithfull all know, that that day will come, and therefore do watch over their waies: so that whether soeuer it shal come, it shal * not come vnlooked for: & yet our Saviour saith it shal come vnlooked for as a thief. This then must necessarilie bee our Lord and Master his meaning: *Watch and be ye sober*, (speaking to all Christians)

1. Thes. 5. 4

ans in their persons) *that so that great day (in regard of limitation comming un-awares uppon you) may not in regard of your beleeking and wayting for the same, steale on you as on the wicked.* This take I to be the very native sence of our Saviour and his Apostles wordes and allusion: from all which I conclude, that I see not howe from Scripture, the definite time of our Lords comming to judgment can be gathered.

Many having in their mouthes, in the Apostle *Paul* his time, * *That the day of the Lord was at hand,* hee therefore amongst other things, writ vnto the Saints at *Thessalonie* (where chiefly this was bruited) that it was false: because, before that great day of the Lord, there should be a *Departure*, (or generall Apostacie from the faith of Christ) a thing taught by *John* in his *Apocalyps*, where hee saith * *Heaven*, *Rev. 5. 14.* (not a part of Heaven: neither are we ignorant, howe the Church is called *Heaven* in all that book, as also, *Mat.*

2. Theff.
2.3.

Rev. 6. 2.

Revel. 19.
11. & c.

11. 11. & 13. & c.) *Heaven* (saith he) *departed away as a scrole when it is rolled*
 Secondly, (saith *Paul*) before that day
 of Christ, the man of sinne shall be
 * *disclosed*: Thirdly, he shall be confi-
 med: (and therefore called the Son
 8. of perdition) * by the spirit of Christ
 mouth: namely, in the powerfull mi-
 nistry of his word. Christ then (as he
 rid on with *Salomon*, *Psalms*. 45. 4. vpon
 the white Horse in the * first scales
 pening, namely, vpon the wordes
 truth, meeknes, and righteousnes)
 shall hee returne for the perdition
 the Antichristian body, vpon the same
 worde or * *white Horse* issuing out
 Heaven (*the Church*) then opening, and
 the armies of faithfull issuing forth
 with him, for the destruction of the
 Gentiles, the *Beast*, the earthly King
 false Prophetes, and Idolatrous mar-
 ked People. At the perimplishment
 whereof, I look for the generall obe-
 dience of *Israel*, prophecied plainly
 by *Isaiah*, (59. 20. & 60.) by *Zechariah*

(12.10. &c.) by Paule (Rom. 11.25.26.) and the glory of their Church figured out plainlie, Revel. 21. compared with *Isaiah*, 60. All which well waighed, some may say: *Many things fore prophesied of, and yet vnsufilled, are to fall out before that day, therefore not like it is at hand*: I answer, how things are effected abroad in the world, I nor thou wholie vnderstand: Secondly, I feare that the multitude of the worlde will not perceiue these effects, nor acknowledge the holy Church, but rather arise with weapons to assist * *Gog and Magog*, against the Church, till fire come downe from heauen & deuoure them. Thirdly, the Apostle *Peter* not ignorant of the former prophecies, did notwithstanding in his time crye out, *The day of the Lord is at hand*, (1. Epist. 4.7.) teaching vs, so to fix our eye on this great day, as no numbers of yeaes foregoing, may be deemed a day, in comparison of that eternitie of time that then beginneth. This

Time

Revel. 20.
7.&c.

Time finite and endable: that infinite and without end, as to the elect saved so to the reprobate damned: as also to stirre vs vp to account of Time, as God accompreth time: that is, future time to be present before our eyes, the glasse of time runne, the Iudge at the doore, and therefore accordingly to prepare our selues to judgment: This necessarilie by the way, now to the end of the doctrine.

Will the day of the Lord come as a theefe, even then when all the inhabitants of the earth shall no more discern the time, then did *Sodome*, *Gomorrah*, *Zeboim*, *Admah*, the fire and sulphure rained downe vppon them. Oh how had wee neede to watch, and

Luk. 21. 34 * to take heede to our selues, (as our Saviour admonisheth) lest at any time our hearts be oppressed with surfeiting, drunkennes, and cares of this life, lest that day come vpon vs vnawares? he
36. had we need to * watch and pray continually, that wee may bee compt

worthie to escape al these things, that then shall come to passe, and that wee may stand before the Sonne of man? If a servant knew that his Lord at such a time would come, he would happenlie within that time, orderly dispose of all things: but alas, we are ignorant of the time of our Lords repaire. Sure we are he wil come, but how sodainly we know not, except even then, when we least dreame of his comming.

If any man say, tush, tush, the day of the Lord is not neere, I answer: but thou knows that thy day is neere. Admit the *Great day* be farre off, yet thy death-day is not farre off. What leafe hast thou of thy life but till to morrowe? and when thou art dead, all the world is dead with thee. As thou falls, so receiues thy soule judgment. Haue thou bene never so righteous, if thou be cut downe in sinne vnrepented off,

* all thy former righteousnesses shall be forgotten: thou shalt vntill the greate day of the Lord, be chained in the pri-

Ezech. 18.

son of honour, where the vnfaithful
 1. Pet. 3. 19 and disobedient to * *Noahs* preaching
 are stil pent: & in that general doome
 the body shall be vnited with his soul
 and as they sinned together, so liue
 neuer dying death together. Let not
 the Devill therefore sounde in thine
 eares, the day of the Lord is not neere
 wherein all souls shall be judged, con-
 sidering there is a day neere, wherein
 thy soule shall be judged. Death may
 as suddenly arrest thee vnto this par-
 ticular doome or *Fore-session*, as fire
 shall sommon the whole world vnto
 that generall *Assises* and Iudgment.
 He that now saith, *Heart be at rest*, may
 by and by heare: *Oh Ideot, this night
 they shall take away thy soule.*

When *Noah* preached the end of
 all flesh, they eat, drank, married, built
 ded, planted, sported out the daye,
 and slept out the night: but then, even
 then, the *Cataracts* of Heaven burst o-
 pen, and the waters belowe mounted
 aboue their bounds, swelling till they
 over-

overpeered the highest mountaines,
 & suffocated all flesh, excepting them
 in *Noahs* Arke: when with the fat fran-
 ked Boare, and raining Heifer, they
 deemed themselves most happy, even
 then they became haples and accur-
 sed. With the faithfull, *Sorrowe is over*
night and ioy in the morning: but with
 the prophane and vnbeleever, *Ioye is*
over night, and sorrowe in the morning:
 Feare, feare & tremble then, oh thou
 Earthworne, who savours nothing
 but earth and dust, as doth the serpent
 who was appointed to * glide on the Gen. 3.14.
 earth, and to feede on dust. *Salomon*
 knew it a * *blessed thing alwaies to feare*, Prou. 28.
 and art thou wiser, in thinking thy self 14.
 blessed, living *fearelesse*? As the lighte-
 ning flashing sodainely from East to
 west, so shall the comming of the Son
 of man be. Outward conjectures may
 bee drawne of his neere approching,
 (as is, *Faith lively*, hard to bee founde:
Coldnes of loue, vnnaturalitie, &c.) but
 the *period of time*, (be it day, moneth,
 yeare,

Ephes. 6.

yeare) as vncertaine, as is the day, neth, yeare of the theeues assaile vnto the housholder. As wise householders therefore, haue we alwaies receiued the helmet of *Saluation*, not of *Damnation*: the brestplate of *Righteousnes*, not of *Iniustice*: the girdle of *Truth*, not of *Falshood*: the shield of *Faith*, not of *Vnbeliefe*: the sword of the *Spirite*, not of the *Flesh*: shooes prepared to carry vs to *Vtter forth*, and to *heare* the *Gospel* of peace: not to carry vs from *seeing* and *hearing* the peaceable *Gospel*: and aboue all other things, let vs *Almaies pray*, that come the *Day* *generall* or *particular*, wee may be found well exercised: that when the wicked shal yell and roare, and crie out to the mountaines to cover them, then we may with comfort lift vp our heads because that is the daye of our *Redemption*.

But because the Apostle wel knew that the bare and naked saying, *The day of the Lord will come sodainlie*, was small

smallie availe to rowse vp persons ad-
 dicted vnto the things of the worlde;
 hee in the next place joineth with his
 comming such an effect, as happilie
 may cause churlish *Nabal* to tremble:
The Heauens (saith hee) *shall passe away*
with an hissing noise, *the Elements shall*
loose with heate, and *the Earth vvith the*
works therein shall be burnt vp. Heere
 (*sed pace Doctorum dixerim*) by *Heauens*
 I vnderstand the celestiall globes of
 the seaven planeticall or wandering
 Starres, together with the firmamen-
 tall sphere and first *Moouer*, as also o-
 ther exterior circles (if any such be)
 beyond our sight, and probable con-
 jecture. By the (*στοιχεια*) *Elements*, I vn-
 derstand according to the nature of
 the word, the Elements of *Fire*, *Aire*,
Earth, *water*, whereof other creatures
 haue their constitution: all which, by
 that *Iudiciall heate shall be loosed*. By the
Earth and works therein, I vnderstand
 the grosse corrupt commixture of the
 Earth, together with the edifices and
 other

other workes of men remaining vpon
the corrupt composition of the earth
for otherwise, every *Scholler* knoweth
that the Elements are essences & sub-
stances *simple, single*, as is the spirit of
man.

That the Heavens are said to pass
away with an *hissing noise*, he would
teach, that in that great daye, the cele-
stiall spheres, shall depart or giue place
with an hissing, as doeth a scrouled
parchment having received fire. This
sense is probable from the forme of
speech vsed by *John*, where hee saith

Rev. 6.14.

* *The Heavens departed as a scroule when
it is rolled.* I well vnderstand, that *John*
there speaketh of an other Heauen
namely, of the heavenlie places of the
Saintes, and visible face of the true
Christian Church, making as *Paul*
saith, * *A departure*: but as for the
phrase or forme of speache, it is bor-
rowed from this effect, as though he
should say, *The face of the mysticall Hea-*
uen (the Church) *shall so depart from*

2. Theff.
2. 3.

forme

*former outstretched visibilitie, as shall the
 materiall Heauens at last, when they shall
 role away together.* As this by the way
 giveth a gird vnto these that pleade a
 perpetuall outstretched visibilitie of
 the Church: so it plainlie pronoun-
 ceth, that the superiour heavens shall
 once (even in the day of the Lord) de-
 part and run together as a scroll. That
 it is saide, *The Elements shall melt* (or
 bee loosed) *vvith heat* (or as they doe
 heate) I know not what, but this shuld
 be meant: namely, that the Elements
 and simple substances (who nowe are
 commixt and possessed with corrup-
 tion) shall then bee loosed (as pure sil-
 uer is melted) from their commixture,
 drosse and corruption, and so conse-
 quentlie be restored into their first ex-
 cellencie and libertie: seeing this is
 the end of their groaning *Rom. 8. 19.*
20. 21.

Oh thou Churle that nowe cries,
Heart be at rest: and oh thou Harlot,
 that saiest with *Babell, * I am and none* *Isai. 47. 10.*
else:

else: what wilt thou do when the Hea-
 uens rattle, the Elements melte, the
 Earth and all earthly things are set on
 flame? flie out of the Citie, the fire is
 in the fieldes: run out of *Iudea*, the fire
 is in *Syria*: climbe *Nimrods* Towre, &
 Sulphure from Heaven powres down
 vpon thee: skulpe in the cavernes of
 the earth, and the earth it selfe falls on
 burning like a barrel of pitch: descende
 into the Seas, and the water is vanishe
 ed through heat. Nowe *Cain*, the Ci-
 tie builder, shall see his Cittie on fire
Abshaloms Piller shall frye, and hee that
 intyteth his house by his name, shall
 in this great daye see it whollie on
 flame. Oh *London, London*, and oh ye
 her sister Citties, in this great daye of
 the Lord (if so the Lord meet not with
 you before) what shall become of your
 golden thewes in your shops? What
 (in this daye) shall become of your
 sumptuous ward-robes? what shall then
 become of the rentalls & debtbookes?
 Surely, this destinate fire shall pay all
 debts.

debts. All these earthly works shall be set on flame: and in a moment and trice, all shall be consumed, for which all haue cared, and some consumed themselues. The King as poore as the pefant: and the meanest Cobler equal with *Cesar*. If thou wilt hardly giue credence to me, enquire of *Dines* (that hauing passed the *Session*, awayteth with horroure the generall *Assises*) and hee will tell thee, that his back and his soft rayment, his bellie and his daintie fare, haue made an everlasting parting: *Lazarus* as rich as himselfe: nay, as riche and blessed in *Abrahams* bosome aboue, by reason of faith: as himselfe is beggerlie and accursed, (not worth a drop of cold water) lodged in the Devils bosome belowe, by reason he had no faith; at least no liuely working faith. The miserable Churle in the Gospell, having filled his barnes, sate downe, saying, *Nowe soule rest thee;* but immediatlie, hee heard from Heauen this speach; *Thou foole, this night*
they

they shall take away thy soule. Thus a fo
 and his substance were quicklie pa
 ted: and when hee dreamed his sou
 shuld be at most rest, then it was vtter
 lie divorced from rest. And if befor
 the great day of the Lord, we see eve
 every daye, that worldlings and th
 world are sundred, & al they take wit
 them to be but a winding sheet: wh
 shall we think of this great day of fir
 devouring vnmercifull fire, that wi
 not leaue so much as a winding sne
 vnburnt to ashes? when the Heaue
 shal depart with hissing, the Element
 dissolue, the Earth and his workes b
 set on fierie flame: what shall becom
 of the gods of the Heathen, and of ou
 Romish *halfe-gods* and *halfe-goddesse*
 made of gold, silver, bone, stone? w
 they then for the *Popes* sake escape th
 devouring fire? * *Rahel* vnder the co
 lour of a foule disease could cover he
 pretty gods from *Labans* eies: But
 this great daye, who will cover the
 painted, enoyled shrines? no, curs
 shal

Gen. 31.34

shall be both Image and Image-maker, howsoever now they are tearmed *Lay-mens books*: yet in that great day, it shall appeare true, that *Habakkuk* Habak. 2. 18. long since writ, namely, that *they are but teachers of lies*. Oh day of horreur, oh thou day of feare and trembling, oh that man is forgetfull of thee: now pursuing egerlie after worldly trash & vanitie: all which, in that great daye shall be turned into ashes. Gold, silver, pretious stone, trees, plants, hearbes, flowers, straw, dyrt, dunge, all shall be jumbled togeather, all wrapped vp in one: for this is a fire of wrath and confusion. All which well waighed, what marvell was it, that *Salomon* shuld crie out: * *Vanitie of vanities, Vanitie of vanities, all is but vanitie*. Eccles. 1. 1. When the fire shall cause all the glory of this worlde to *vanish*, no marvel if it be called, *vanitie*: most vaine then is man, that sell's his soule and bodye to the Deuill for Vanitie.

Heere it will be demanded, *If so the*
D *faith.*

Gen. 19. 32

*faithfull shall together with the unfaith-
 full frye in this fire?* thereto I answered:
 when the floodes of wrath came vpon
 the old worlde, then was *Noah* in the
 Arke: when fire and brimstone rayned
 downe on the Citties of the plaine,
 * then was *Lot* in *Zoar*: this questi-
 on therfore, is thus answered by Saint
PAVL vnto the *Thessalonians*, (1. Epist.
 4. Chapter, verse 17. *These that re-
 maine living, and these that arise from
 sleepe, (namelic, from the graue) shal be
 together caught vp in the clowdes, to meet
 the Lord in the ayre.* As the waters of
 deludge ceazed on the disobedient spi-
 rits, not on *Noah*: as the fire and sul-
 phure fastened on the carkales of these
 that vexed the spirit of *Lot*, not on *Lot*
 himselfe: so this *Fire of wrath*, (not of
Correction) shall parche the bodies of
 the wicked, not of the Lordes people.
 As the faithfull that carrie heere the
 Crosse of *I E S V S* on their shoulders
 may heereby receiue just occasion of
 comfort and rejoicing: so, theeuers, a-
 dulterers

adulterers, murderers, witches, all that
 loue lies and vnrighteousnes, may bee
 smitten downe and not haue where-
 withall to be solaced. After this daye,
 (the greate daye of deliverance) saith
 PAVL, * *Wee groane that haue the first* Rom. 8.
fruites of the Spirite : These that nowe
 groane not for this day, as for the day
 of gaole deliverie; they shall groane in
 that day, as being the day of fearefull
 captivitie. That gret day (oh my God)
 thou knowes I long after : looking for
 litle rest till that day, but after that day
 desireth not the man, that hath not re-
 ceived the earnest pennie of thy spirit:
 for here is his *Heauen*, neither doth he
 exspect any good in that great day of
 fire. Oh my God, cause me to be ravi-
 shed so stronglie, with the memoriall
 of that daye, (as alwaies *present to my*
eyes) as I may not dare at any hand to
 cease preaching thy sacred worde, nor
 for any worldlie maintenance to bee
 drawne to conceale any trueth from
 thy people, Amen.

Rom 8. 21.
22. &c.

After this day of deliverie, groane not onely wee that haue the first fruits of the spirit, (and the first fruits sanctifie the whole lumpe, *Rom. 11. 16.*) but saith the blessed Apostle, * *Every creature* (whether having onely *being*; or *being* and *mooning*; or *being*, *mooning*, and *sence*;) *every of them* groane together *vwith vs*, and traueleth in paine for the presence of this great day, that so they (as well as wee) may bee delivered from their bondage of corruption. As by our sinne they became corrupted (and so subject to rottennes, stench, impuritie, &c.) falling together with vs, so they shall rise and recover their pristine, glorious estate, but not till the day of our deliverance, and therefore introduced groaning together with the Faithfull after the *Last day*. As these creatures (after a sort) do groane vnder the burden of our sin, so woe vnto man, (more sensles than a stone) that cannot grone vnder the burden of his owne sinne: rather adding sinne vnto sinne.

sinne, as though it were no burden. These creatures in their kinde, desire after this great day: as for the adulterer, theef, murderer of bodies or souls, or both; they and all their companions of darknes, desire there may neuer come such a day. The Atheists beleeue not that there will be such a day: as for them, they shal need none other to testifie against them, than stocks, stones, oxen, asses, neerer God than they are. The consideration of whose blindnes & insensibilitie, causeth the Lord sometimes to turne away from men, and crie out, * *Heare oh Heavens, and hearken oh Earth:* justifying the Ox and Ass before them. Against such, the Lord will call the Heavens above, and the Earth to judge, *Psalme. 50. 4.* as being persons vnworthie to be judged by any, but insensible and vnreasonable creatures: because such Atheists are vnreasonable and senseles.

Isa. i. 2. 3

If the Heavens & the earth (whom
I see not to be accessarie to Satan and

Adam his sin, except because *the Sa-*
tan might be made of the heavens na-
 ture, as *Adam* of the earthlie, and so
 the lumps should suffer with the *Rea-*
sonable creatures formed out of them,
 being once apostate: If the heavens &
 the earth role away, and giue place at
 the appearance of our Lord, how shal
 wicked sinfull man, author of his own
 and their miserie, how shal he appeare
 before him that sitteth vpon the *white*
 throane, from whome shall proceede
 nothing but pure judgement and ju-
 stice? For in the daye of this fire, the
 Iudge shall appeare in vnspeakable
 glorie: his garment as white as snow,
 his throane a fiery flame, a streame of
 fire issuing before him, and thousands
 of Angels round about him. Oh be-
 loued brethren, this shall be the great
 day of deliverance, for the Iudge ap-
 peareth to take vengeance on corrup-
 tion, and to glorifie sinceritie and
 righteousness.

If any enquire, *Whether the creatures*
shall

shall be delivered from their corruption, before man have received his full and final doome in the flesh? I answered, that point seemeth to me not very plaine from holy writ: yet by some reasonable conjecture, I easilie condescend to this: *vz. That the Creatures shall first be loosed from corruption.* First, because (before man was) the creatures were existent, and that * good every one of them. As they were created for mans vse, so, E L O H I M wold not bring man into the wast world (as into an emptie house) but first furnished the temporarie mansion of the world with all necessities, and then brought man into the pallace of the world (and the most pleasant chamber therein, *Eden*) that therein he might be exercised. Nowe when as the creatures shal be restored to their former libertie, I see not to what end, but that the same may (as in the order of first creation) be first restored, and then manifested to mankinde in the glorious act of judgment,

for the letting of him see, howe good
and glorious all thinges were, before
they were attainted, and corrupted
through mans sin. And this may well
be a preparation to the judgement of
generall Session of Christ Iesus. Nei-
ther seemeth this to bee contrary to
blessed *Iohn* his words, where he saith

Revel. 20.
11. &c.

** I sawe a great white throne, and one sit-
ting thereon, from whose face fled away
the Earth and Heauen: after which gi-
uing place of the corruptible heauen
and the earth, he introduceth the dead
and the opening of the books of judg-
ment. And if the * newe Heavens and
new Earth, wherein Righteousnes shall
dwell, be the Heavens and the Earth
then restored: then so much the more
plaine it is, That all the creatures under
degree of reason (and Angels and men
are onely creatures Reasonable) shall be
loosed from their bondage & corruption
(corruption giving place to him that
sitteth on the throne) and then be re-
die (as it were) to giue in verdict with*

2 Pet. 3.
13.

the

the Faithfull that haue vsed them soberlie, righteously: as also to witnes against the wicked that vsed them intemperatlie, vnholilie, to the dishonor of the Creator. Secondly, I am rather induced to thinke, that before all men haue received full and finall doome, they shall see the other creatures restored to libertie, as for the animating and lifting vp of the heades of the Elect: so, (and that more specially) for the tormenting of the heartes of the *Reprobate*: who having scene, *the Creatures restored and beautified*, shall then vpon the books opening, be not onely driven from the sweet *behold* of Iesus, * from the glorious Assemblie of the Saintes, but also from enjoying (so much as the very sight) of the excellent creatures. If any demaund, *vvhats shall become of these Creatures after once they be delivered from corruption & bondage?* I answer, repaire vnto me the day after Doomes-day, and then I will tell thee. In the meane time, I am sure that
nothing

Psal. 1. 5.

nothing *shall be*, which shall not bring forth
 delight and glory vnto the sonnes and
 daughters of God. Let curious que-
 stions therfore cease, and study rather
 how in that day thou maiest be found
 blameles, and to *Iehovah* acceptable.
 Awake oh ye foolish virgins, the hea-
 uens are ready to run on a heape: the
 elements about thee to melt; the earth
 vnder thee to burne: and the Iudge of
 all flesh is comming in cloudes, ma-
 iestic and power. Hark, hark, the trum-
 pet calling vnto judgment: the Angels
 readie prest to gather the harvest: the
 graue, seas, and hell giving vp all: for
 all must presently to Iudgment.

The Iudge is set, thousands of An-
 gels about his fiery throne: Satan and
 his black Guard, come plodding to-
 wards the Throane, as a Beare to the
 stake. The glorious Martyrs and
 the faithfull, come flying towards the
 Iudg, with the wings of an Eagle, cry-
 ing * *Hosanna hosanna, blessed is he that*
commeth in the name of I E H O V A H,

Save I
 pray thee.

sanna

*Sancta in the highest. As for the Beaste,
 false Prophet, their marked people, and all
 workers & lovers of iniquitie, me thinks
 I see them pulling back, but the decree
 of God whipping them all forward.
 Seduced People crye to the false Pro-
 phet, Couer vs oh Father, from the wrath
 of him that sitteth on the Throne: but he
 replieth, Aes me, Aes me, I am unable
 to hide my selfe. One crieth, Oh King, oh
 Quene, saue me: but they answer, Ac-
 cursed subiects, we are not able to saue our
 selues: They replye, Oh, your fearful
 Lawes and tyrannie, haue caused vs to
 worship God after a humane, carnall, &
 foolish manner. Oh, oh, (say Kings and
 Queenes againe) we are therefore accur-
 sed and you condemned. Me thinks I see
 the Murtherer with a bloody sword in
 his hand, and the souls of the persecu-
 ted and slaughtered crying, Oh God our
 Avenger, now iudge thou betweene vs and
 that Murtherer: and the Murtherer, me
 thinks I heare him cry, Nowe I see these
 I persecuted had in honour: but I the perse-
 cutor*

cater, vnable to beholde them in the face
against vvhome, I heretofore did harden
my heart & flint my face: oh that I might
be killed to die, but I must liue ever to die.

While thus their consciences debate
their false worshippe, adulteries, mu-
ders, thefis, blasphemies, pride, &c.
the Lord commandeth all to appear

Genel. 1. *Coram.* As by the Lords word, * Let
be, every creature at first was formed
so, at one word, all appeare before the
glorious Iudge and innumerable sight
of Angels.

Revel. 1. 7. If the Israelites trembled at the gi-
uing of the Lawe, howe shall Law-
people now tremble at the execution
of the Law? Now * every eie shall see
him, even they which haue pearced
the Christ thorough, and all kinred
of the Earth shall lament before him.
Al the earth encompassing the face of
the Tribunall seate, the bookes (except
every conscience) shall be laide open.
Every soule shall be naked to his eie
that seeth the secrets of the heart, and

(as it were) in the tables of the soule
shall every vnrepentant sinne be writ-
ten: Oh the secret murders, thefts, vn-
cleanneses, wicked counsells against
Christs Church, that then shall be o-
pen to all the world, in so much as one
tunning by may reade them. In the
face of *Iudas* his soule shall be written,
I haue betrayed innocent blood: In the
face of *Pilate* shall bee written, *I con-*
demned the innocent for pleasing the peo-
ple. In the faces of *Esau* and *Nimrod*,
We haue loued hunting, but neglected ho-
linesse. In the portall of *Chams* consci-
ence shall be printed: *I reioyced to see the*
corrector of sinne, overtaken with sin: and
therefore published it to my brethren, that
they together with me, might for ever af-
ter, make his nakednes a reason of our not
bearing nor bearing his corrections: as un-
fit to rule vs, that first could not rule him-
selfe: therefore iust that now my nakednes
be laid open before God, Angels, and men.
In the Conscience of *Herod*, shall bee
drawne as it were, in great text letters,
I vsed

*I used not my gifts to the praise of God
 the giuer, but laboured thereby to catch
 praise vnto my selfe: In Balaam and eve-
 ry covetous teacher his face shall be
 written, I preached for pelfe: but then
 Oh woe, vnto the dumbe Minister: for
 his Conscience shall thus indite him
 Balaam was better than I, for though he
 did all for gold, yet he preached: as for me
 I occupied a feeders roome, and had a fe-
 ders fee, but I fed not the people, by di-
 uiding the vword, and causing them to un-
 derstand the holy mysterie. Then first
 the wicked Kinges, Queenes, Mag-
 strates, haue graven deeply in the face
 of their accusing conscience: We haue
 kept out the kingdome of Christ, for pla-
 cing a Religion drawn out of our politick
 an Ethelothreskia or Wil. worship,* which
 had indeede a shewe of wisdom, but was
 not according vnto the wisdom of
 God. In a word, then shall every man
 his conscience carrie his owne indit-
 ment, his sin hanging before the doore
 of his Conscience, as doeth the Iudg-
 ment*

Coloss. 2.

22.23.

bush before the wine-seller: and hee that knowes not this, knows lesse than did the Heathen Philosopher *Plato*.

As for the consciences of the *Elect*, they shall all in this great day be clear from clamour and accusation, every one having written in his conscience, (as had *Paule*) * *I knowe nothing by my selfe*: and this puritie of their conscience falleth out, by reason that they here in this life disclaimed their sinns for bastardy fruites, and by the teares of vnfained sorrowe, did wash their consciences, the Lord therewithall putting all their sinnes out of his remembrance; and so are they by the * *Lords Prophets and preachers, presented perfect in Christ Iesus*. 1 Cor. 4. 4.
Col. 1. 28.

The consciences of all this multitude, * either *accusing* or *excusing* one another, (in this great daye, wherein Rom. 2. 15. 16. God shal judge the secrets of men by Iesus Christ, and that according to the Gospell) immediately therevpon, shall the conscience excusing be placed

ced on the right hand: but the confessions accusing vpon the left hand of the Iudge.

Mat. 25.
34. &c.

Then vnto his recovered sheep the Christ say, *I vvas an hungred, and ye gaue me meat: I thirsted, and ye gaue me drink: I was a stranger and ye lodged me: being naked ye clothed me: I vvas sick and ye visited me: I vvas in prison and ye came vnto me:* But they vnwilling to assume any thing to themselves, shall repleie, *When did vve so vnto thee?* to whome he shall answer: *hauing done vnto one of the least of my bretheren, ye haue done it vnto me.* Therefore (or, asmuch as all may see your faith was no dead faith) *Come ye blessed of my Father, (even blessed * before the foundation of the world) inherit ye the kingdom prepared for you before the Worlds foundation;* even before ye could do good or evill. Wherevpon, the glory of God encompasseth them, and not only that, but they are filled with glory, and are made * *like vnto Christ* (qualit

Ephes. 1. 4.

1. Ioh. 3. 2.

qualitie, though not in quantitie) seeing him as he is: a glory beyond the conceit of man. And therefore oh my soule, here glut thee, and be thou ravished in the spirite (as was Iohn in Patmos) and bee content to contemplate that which neither thy hand can set down; thy tongue utter, nor yet thy self look towards, vntill thy flesh by strength of Gods spirit, be humbled to the Earth, & ly as dead; for giving further scope vnto the inner man. Neither hauing contemplated profoundlie in the spirit, shall thou attaine to the least period, or iod of that glory: a glory beyond the glittering shine of the Sun, Moone, starres: for this must be endles, as Christ himselfe is endles.

But vnto the goatish multitude and hypocriticall tares, he shall say: I vvas an hungred and ye gaue me no meate: I thirsted, and ye gaue me no drink: I vvas a stranger, and ye lodged me not: naked, and ye clothed me not: sick and in prison, but ye visited me not: But as willing to

E

'cover

cover their vnworking faith; they shall say: *When did we see thee and not releeue thee?* The iudge shall answer: *Verily I say vnto you, in as much as yee did it not to one of the least of these, ye did it not to me.* Depart therefore from me ye cursed, into everlasting fire, which is prepared for the *Devill and his Angels*. Herevpon the *Devils* & all workers of iniquitie shall go into everlasting paine: as the former into life everlasting. Oh the horrible noise and roarings of devils and men at this departure to the bottomles pit, where the worme (worse than a snake or viper) shall gnawe every of them to the death, & yet not die. The Lord his flayle and whippe of *Scorpions*, shall nowe bruise and lashe them more fiercely, then doth *Iehonahs* flayl the *Heathens*, in the valley of *Iehoshaphat*. for the first, is but a part; but this, the fulnes of his wrath.

But as the *shritchings* & howlings of the latter shall be immeasurable: so the *Singings* of the former, together with

with the glorious Angels, shall be vn-
 speakable heavenly, even a melody vn-
 matchable. The Devil departeth with
 his mysticall black body, and hellish
 corporation. Christ ariseth together
 with his glorious and mysticall body,
 (* nowe all his adversaries trampled
 vnder his feete) and delivereth vp the
 kingdome to God the Father: hee and
 his body thence standing subject vn-
 to him, that did subdue all things vn-
 der him, that *God may be all in all*. First,
 God and Christ is all one: secondly,
 Christ and the faithful are all one: last-
 ly, the Father, the Son, and the Faith-
 full are all one: according to our Sa-
 uiour his petition: *Iohn. 17. 20. 21 &c.*
 And all this falleth out after an vnyte-
 rable manner: God first abasing him-
 selfe by assuming our nature: and last-
 ly, lifting vs vp vnspeakable high, that
 so being like Christ, wee may beholde
 the glory of the Father, and bee one
 with God. Neither thenceforth can
 the mysticall members of Christ fall

1. Cor. 15.

24.

28.

away from their myſticall head, more than Chriſt from his head the Father; and the Father from himſelfe. Oh filthie fleſh, filthie lumpiſh fleſh, that ſa-
voureth not this myſticall *Union*, glorious *Com-union*: God (as it were) tran-
ſlated into man, and man into God: the Creator into a creature; and the creature into the Creator. Dy, dy, oh my fleſh, and be thou more and more vivified oh my ſpirit, that I may be li-
ted vp beyond my ſelfe, to ſee my ſelfe greater than my ſelfe. Oh miſerable wretch I am, to ſin againſt this God, mercifull God, that by his vncompaſ-
ſable wiſedome hath provided, that I (a baſe worme) ſhould become one with God.

Oh my beloved brethren and ſiſters of *England*, (as alſo, oh yee people of other Nations,) *Conſidering all theſe things* (not onely, the conſumption of all by fire, but eſpecially the *Accepting* and *Reiecting* of ſoules immediatlie after) *vvh*at maner of perſons (ſay I with

with Peter) ought ye to be in holy conversation and godlines? If the corruptible Heavens, elements, earth & the works therein, shal be vnable in their corruptible estate to appeare before that great and incorruptible Iudge: how had ye neede while it is called *To day*, to cast aside all filthinesse and superfluitie of wickednes; that so you may with boldnes stand before that white Throne? as though the Apostle woulde say, do not your Consciences beare witnes, that ye had neede to liue in pure conversation and godlinesse? and if your consciences do testifie, that much puritie and holinesse is required, at the handes of those that shal come before that Iudge: then (lest your owne consciences doe condemne you in that great day) do labour more in holines of conversation towards man; as also that such outward conversation, may proceede from an heart, inwardly affected with godlines, The Apostle taking it for graunted, that every mans

3. consci.

conscience will make such answer to his demaund, doth secretly even in the same demaund, exhort vnto holy conuersation and godlines. In decde, no exhortation can in better time be vttered, then when the conscience is convicted. And oh thou Atheist, whosoever thou be, tel me if these things sometimes lye not at the doore of thy conscience, (as did * *Cains* sin at his door) and giue thee a twitch & bloody nip, snarling at the banquet of thy sinne, as a Dogge vnder the table? Oh thou Atheist, that corroding of thy Conscience, wil prooue the sculpture and ingraue ment of thy sin in thy soule, that so it may be visible to the eies of al the world, in the great & generall doome. Awake therefore, oh Atheist, and all ye lovers of iniquitie, and * *followe holines, without which, no man shall see the Lord.* See him without holinesse they may, as Satan, the shepheard of hell and his goats shall see him, namely, a fearefull and terrible Iudge; every word

Genes. 4. 7

Heb. 12. 14

word of whose mouth, shall wounde them as an envenomed arrowe: but see the Lord to their comfort (as shall lovers of holines) they never shall: and therefore (as our Saviour saith) * *The* Matth. 5.8
pure in heart are blessed, for they shall see God: as for the impure hearted, they (by the nature of contraries) are accursed, for they shall see the Devill.

Be not deceived, God will not bee mocked; as thou sowest, thou shalt reape. If thou reply, Though I live in vncleannesse, Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, envie, murthers, drunkennes, gluttonie, and such like, yet I hope to be saved: I answer, and not I, but *P. A. V. L.*: *They which do such things shall not inherite the kingdome of God, Gal. 5. 21.* Christ will present man before his Father, as he presented himselfe: but * hee presented himselfe without fault, therefore he wil present man without fault. If thou saiest, *I hope* he will present me as a sonne to
 4 God:

1. Iohn 3.3

God: *Iohn* maketh this answer: * Every man that hath this Hope, purifieth himselfe, even as hee is pure. Purgation goeth before salvation: the putting off of the old *Adam*, with his decciueable lustes, before the newe *Adam* can be put on with his holines and righteousness: before Christ can exalt thee, *Moses* must humble thee: before that Christs works be imputed thine, thou must forsake the works that are thine: before God adopt thee his Son, thou must disclaime the devill, the father of thy corrupt nature: and if thou wilt haue Christ to be thy King, thou must covenant holy obedience due to that King. The Heavens are pure in comparison of thee, yet the Heavenly Spheres and glittering Starres must giue place to the brightnesse of his Throne: howe much more must thy damnable corruption be cast away, except thou, together with thy corruption will be for ever cast away?

Come wee but before an earthlie
King,

King, Queene: Lord, oh howe we will
 trick vp our attire, make bright our
 countenance, and study to place our
 wordes in order: and all this, why do
 we? because forsooth, wee must come
 before a noble man, a noble woman.
 But howe prepare we for meeting of
 the Lord of Lords, in the clowds, who
 shall come with the * *sound of a Trum-*
pet, his Angels marching before, to
 gather together his Elect from one
 wind vnto another? how are wee fitted
 with spirituall garments? shall wee be
 clad with the workes of darknes? with
 what face, wil we look him in the face?
 harlots faces, theeuish faces, murde-
 ring faces, faces puffed vpp with pride,
 these will not serue the turne. With
 what words will we greet the iudge of
 all the world? He saith, we shal giue an
 accompt of all our * *Idle words*, and
 dare wee meete him with vnfavourie
 speeches and rotten words? Away, a-
 way with such care to please men, and
 in the meane time carelesse to please
 God,

1. Cor. 15

52.

Matth. 24.

Mat. 12. 36

God, careles how Christ find vs occupied, careles how to come before his judgement seate. The Heavens shall giue place, but man will stand still in the way of sinners: the Elements shall melt; but mans heart will not melte more than an Adamant: the earth shall willinglie permit the fire to consume his corruption, but man will not let the fire of God (his spirite) burne vp and consume his corrupt nature, and vnprofitable lustes: The Devils at the remembrance of this great day doe tremble: but man can heare of the *Great day*, the *Fire* of that day, the *iudgment* of that day, and never be stirred in his soul. Oh miserable man, and ten times more stupid than any creature, strive and contend to feare before the Iudge of al the Earth, studying holines and righteousness, without which thou shalt never see God. Let (now at last) thy stony heart gush out teares (as the

Nomb. 20
10.11.

Israelites * *Rock* gushed out waters) & bath thy soul in them contrite teares,

as

as in another Baptisme: and rise vppe
 from thy earthly waies (as * *Saul* smit *Ag.*
 downe, rose from the Earth) and here-
 after (thaking the scales of naturall
 blindnes from thy eies) go and learne
 to be holy as our head is holy, that so
 thou * *maiest be found of him, in Peace,* 2.Pet. 3.14
without spot and blameles.

Mount *Sinaj*, vpon the promulga-
 tion of the holy law, was al on smoke;
 the smoke ascending as the smoke of a
 fornace, and the mountaine trembled
 exceedingly: but in this great daye of
 the Lord, all the mountaines of the
 world, all vallies, high thinges, lowe
 thinges, shall not onely smoke, but frye
 in a consuming flame. The *Israelites*
 trembled at the first, and shall not wee
 tremble at the second? The *Israelites*
 durst not approch *Sinaj*, before they
 were * sanctified by *Moses*: and dare *Exo. 19. 14*
 we approch the great day of doome,
 (what time the breach of the Law shall
 be punished in the lake of scorching
 brimstone and vnquenchable fire) be-
 fore

Rev. 7. 14.

fore we be sanctified by Christ Iesus? They durst not come neere the Hill with vnwashed clothes, but wee think to stand before Christ his pure throne of Iudgment, and that with vnwashed hands, vnwashed hearts; where as no one shall appeare (without confusion of face) that first haue not * *made their Robes white in the blood of the Lamb*: I say not, in his owne workes; but I say againe, *in the blood of the Lambe*. Blessed therefore is he that watcheth and keepeth his (spirituall) garments, least (at his sodaine comming) he walk naked: and men (ey, and Angels) see his filthines. If thou shame not now at vnholly conversation and vngodlines; in that great daye, an hellish shame shall cover thy face, and horreur of conscience shall confound thee. If the Devill shal not then claime thee for his own, do here shake of his livery cote of *vnholines*, and teare of his cognizance of *ungodlines*: but if thou here will carrie his vnholly brand in thy fore-heade, hand,

hand, and hart, then together with thy
black Lord, expect to be committed
to the * *Lake vvhich burneth with fire* Rev. 21. 8.
and brimstone, which is the second death.

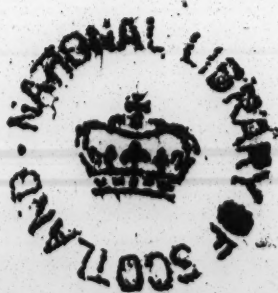
In that great day, wicked *Cain* and
his Citie: *Nimrod* & his bloodhounds:
wicked *Saule* and his desperate Iau-
ling: *Balaam* and his bribe: the Vfur-
er and his money-bagges shal be parted:
Theuish *Achan* and his wedg of golde,
shal be sundred: the harlot and whore,
divorced: The murderer, and his bil-
bow-blade: the Idolater, & his thryne:
the dronken *Nabal*, and his tipling cup:
the Merchant, and his false measure:
the Courtier, and his softe raiment:
Nebuchadnezzar, and his pallatial pro-
spects: the Glutton, and his belching
banquet: the mad dauncer, and his in-
strument, in that great daye they shall
shake hands and never meet more. Se-
ing all which and more terrible than
that, must and shall bee effected, what
manner of persons shoulde Kings and
Queenes be? what maner of persons,
had

had rich men need to be? what maner
of persons, had Prophets neede to be?
what maner of men and weomen, had
wee all neede to be, in holines of con-
uersation and godlines? That when
Cain shall roare for his murder: *Cham*
for not covering his fathers nakednes:
Esau for his mispent time, & scorning
sacramentall signes: *Saul* for his per-
secution: the false Prophet for preach-
ing *Peace* to men, when men were not
at peace with God, *Shechem*, for his de-
filing *Dinah*: *Alexander* the Copper-
smith, for resisting *Paul*: That when
Demas shall wring his handes for de-
parting from preaching the Gospel,
to liue as a Farmer and grazier: that
when proude *Diotrephes* shall curse
himselſe for pratling and playing the
busy-body against the Saintes, to the
end, that then we may boldly hold vp
our heads, in the testimonie of a good
conscience, let vs nowe so liue, as wee
may not feare presently to die. Let vs
nowe study so to die, as wee may not
feare

feare presently to make appearance
before that glorious Iudge, and al the
glorious Armie of Heaven. So liued
not the earthly minded Prophet, who
in the testimonie of a bad conscience,
cryed: *Oh that I might die the death of* Nomb. 23.
the Righteous, and that my last end might 10.
be like his. But so lived the humble poor
Apostle, who in the testimonie of a
good conscience, cryed: *I desire to bee*
dissolued and to be with Christ. So lived
good Simeon, who could say, *Lord now*
thou lettest thy servant depart in peace:
And so must every professor of Christ
liue, as when hee heareth Christ say,
* *Surely I come quickly:* he with longing
soule may answere, *Amen: even so,* Rev. 22. 20.
Come Lord Iesus, Amen.

Sic vivamus ἐν τῷ κόσμῳ,
Vt ne simus ἐκ τοῦ κόσμου.

Amen.



The first of these is the fact that the
 British government has been unable to
 secure the necessary funds to carry out
 its policy of non-interference in the
 affairs of the colonies. This has led to
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